

(Sadd 821,₆₋₁₁)

§ 895 kiriyātipanne 'tīte 'nāgate ca kālātipattī. *ettha ca kiriyā-atipatanaṃ kiriyātipannaṃ, taṃ pana sādhasattavirahena kiriyā-ya accantānupapattī ti. kiñcāp' ettha kiriyā atīta-saddena ca anāgatasaddena ca na voharitabbā, tathā pi takriy-uppattipaṭibandhakakiriyāya kālabhedena atītavohāro anā-gatavohāro ca labbhat' evā ti daṭṭhabbaṃ.*

Provisional translation:

§ 895. The *kālātipattī* [set of endings is used] in expressing the fact that an action is out of reach, whether in the past or in the future. Here, again, the action's being beyond reach is called *kiriyātipanna* [i.e. *atipanna* is not a perfect passive participle, “past”, but an action noun with a passive sense “the fact of being beyond”]. And that again is the absolute non-appearance of the action due to the absence of the power (*satti*) of the factors that lead to its accomplishment. It should be understood that, even though here [i.e. in the sutta] the [word] action should not be used with the words “past” and “future”, still, the expressions “past” and “future” are found [in the sutta] for the sake of distinguishing [i.e. determining] the time of the action which precludes (*paṭibandha-kāra*)¹ the arising of that action [that is out of reach].

¹ Following the reading in Rūp E^c: *takkriyupattippaṭibandhakākārikriyāya* (Grünwedel 1883: 17). For *paṭibandha* cf. Pāṇini 3.3.51 *ave graho varṣapratibandhe* “Desgleichen an *grah* nach *ava* in der Bedeutung ‘Regenmangel, Dürre’ (Böhtlingk)” (“[Similarly] the verbal root *grah* after the preverb *ava* in the sense of cessation of rain” my trans.).